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An Independent Organ for Canadians of Japanese Origin

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CHAPTER III: FAMILY AND COMMUNITY

Rigid Ethical Code Held Issei Families Together

By BETTY WANGENHEIM

(Ed's Note: **Continuing with Mrs. Wangenheim's thesis, The Social Organization of the Japanese Community in Toronto, two chapters of which were published earlier this year, we now present the first part of Chapter III, Family and Community.**)

"The native Japanese family of the late 19th century was highly integrated in both structural and behavioral respects. Its strong solidarity was expressed in the principle of 'mutual helpfulness'. It was patriarchal in form and colored throughout by her notion of male superiority. The father symbol was one of great respect; the mother symbol was primarily warm and affectional. In this family all roles were conditioned by the doctrines of filial piety; seniority; masculine superiority and ancestor worship. Marriage was contracted by family action for purposes of family continuity. The family was the chief agency of social control and its concepts permeated the national life." (Leonard Bloom)

The pattern of interrelationships which comprised this traditional family was regulated by a rigid ethical code which was basically a set of social rules, sanctified by tradition though not linked to any particular religious dogma. Through this code was defined the role of every individual, his rights and obligations in all situations.

MOTHER-IN-LAW EASED THE RIGID TRAINING

The family structure was of necessity altered in the course of transplantation. The family unit in Japan had usually consisted of three generations, with the paternal grandmother exacting complete submissiveness from her daughter-in-law. The absence of this pressure in the immigrant family provided the possibility of a change in the positon of the wife, as the husband was deprived of his closest ally in the assertion of his authority.

The position of the children was also affected. The wife was charged with responsibility for the socialization of the children. The harsh rigidity of the training tended to create tensions which in Japan were consistently mitigated by the indulgent affection of the grandmother, who often spoiled the child in order to show her domination of the daughter-in-law. As Caudill points out, the Nisei (except those who visited Japan) never knew their grandparents and thus were deprived of this source of gratification and comfort.

Certain forces acted to minimize the effect of such structural changes.

"The Japanese conception of the family is not limited, as a rule, to the household. There is a constant tendency for primary group attitudes to reach beyond the limits of one's legal kinfolk and apply to the largest unit conceivable as a family. Such a unit in Japanese conception takes in the nation, for from a historical point of view the people consider themselves all of one blood." (S.F. Miyamoto)

This approach, which derives from the lengthy period of Japan's isolation, made it easy for the immigrants to find substitutes to take the place of missing relatives and also accounts in a large part for the solidarity of the Japanese community.

SOLIDARITY NOT DUE TO INSECURITY

We are all prone to assume that the proclivity of immigrants to cluster together and to reproduce their own institutions is based to a great extent on feelings of insecurity in approaching the new unknown culture. It is perhaps dangerous to single out the Japanese as an exception but it is a fact that certain differences are to be discovered.

In the first place, nearly all of the men came to Canada not with the idea of settling here permanently but solely to "get rich quick" and thereby acquire higher status upon return to their native village. Despite the general lack of success, very few were able to re-orient their whole approach to this country. Even after marriage and the coming of children, they nursed the dream of an eventual return to live in Japan. This attitude was reinforced by their conviction of the superiority of their code of ethics and also of the essential superiority of the Japanese people, with the corollary that the individualistic North Americans were rather barbaric.

Thus, while the solidarity of the community was strengthened by the hostility of the out-group, its main force was the persistence of this orientation towards Japan which gave added value to the perpetuation of the traditional patterns of behavior.

KUNIMONO STUCK TOGETHER

While the entire community was held together by the feelings of interdependence, the ties between families originating in the same Japanese prefecture (ken) were especially strong. These families from the same ken (kunimono) had been drawn together by similarity of local customs and dialect and had felt special obligation to help each other become established. Consequently many kunimono lived close together and worked together or in similiar types of jobs.

The effect of the continued social relations and the elaborate pattern of gift exchange and of mutual helpfulness which bound these people so closely together, was heightened by the general preference for choosing marriage partners from the same ken. "It makes it so much easier to check on their background." Besides the complexity of their informal relationships, the solidarity of kunimono was furthered by the formation of kenjinkai, ken associations which held regular meetings and thus brought together kunimono not living in geographic proximity.

In many respects, the group of kunimono formed an intermediate link between family and community. Kunimono very often

(Continued on Page Eight)

Reminder—No Issues Of The New Canadian On July 31 and Aug. 3

Because that's the week The New Canadian staff takes off on an annual one week holiday. Get your news items in early.

MP MacInnis Honored

VANCOUVER.—Retired MP Angus MacInnes and Grace MacInnis were presented with a token of appreciation by the Vancouver-B.C. JCCA at the annual JCCA picnic held at Belcarra Park recently.

Communications were read from various Japanese Canadian groups across Canada. In reply to a telegram from The New Canadian on behalf of its readers, Mr. MacInnis wrote:

"We take this occasion to thank the New Canadian with all the sincerity that we feel for their kind reference to the work of Mrs. MacInnis and myself in the interests of citizens of Canada of various origins who were deprived of rights and privileges which were enjoyed by Canadians of other origins. We believe that Canadians today, regardless of racial origin, all have the same rights and privileges before the law. It is our hope and we shall work to the end that all Canadian citizens shall have equality of opportunity in every way.

"Mrs. MacInnis and I enjoyed the friendship of the Japanese Canadians at the picnic on June 30 very much indeed. I was so overcome with emotion when the presentation was made to us that for a few moments I was unable to speak and tears came to my eyes.

"Canada is a great country and there is room in it for Canadians no matter what their origins may have been . . ."

JCs Act as Guinea Pigs for Defense Research Test

The defense Research Medical Laboratories in north Toronto are currently conducting an experiment to determine the effectiveness of an extract prepared by a Japanese physiologist who claims it will enable humans to see better in the dark.

Professor Toshimasa Hanaoka of Nara Women's University claimed in 1951 that his extract, prepared from the pituitary gland, was found to give humans the ability to see better in darkness.

Altough laboratory officials here are doubtful as to the effectiveness of this extract, they intend to follow up every possibility for defense purposes. They have already conducted a series of tests on Occidentals with an extract prepared by Professor Hanaoka's method, but have met with no success. To cover the possibility of biological differences between Orientals and Occidentals, the researchers are now conducting a test with subjects of Japanese descent.

A Japanese Canadian scientific officer in the deparment of physiology at the laboratories, and Marge Umezuki volunteered as "guinea pigs" for the first of this phase of tests. Four or five more healthy young Japanese Canadian adults with no serious eye defects are being sought for the experiment. Those willing to act as subjects are asked to call Dr. Kalant at ME. 3-4240.

Hikawa Maru to Dock At Vancouver Today

Scheduled to arrive in Vancouver today is the NYK Liner Hikawa Maru, which left Yokohama on July 3 with 25 persons of Japanese ancestry on the passenger list:

Mrs. Sayoko and Keiichi Aoki, Haruo Fukushima, Tsutau and Tsugio Ito, Hjroko Iwai, Mrs. Ai Kato, Tokichi Maeda, Mrs. Yoshi Maeda, Mrs. Nobuko F. Miyake, Kikumi Nishi, Mrs. Iku Nakauchi, Fumi and Sae Nakauchi, Takashi Oku, Shohachi Omoto, Mrs. Shika Omoto, Mitsuko Omatsu, Mrs. Michiko Taki, Shigeharu Tamaki, Masato Tsukamoto, Mrs. Hana Tsukamoto, Mary Tsukamoto, Akiko Wakabayashi, Mrs. Kazuyo Yamashita.

Drummer Togawa Keeps Cool with Beach Job

LOS ANGELES.—Paul Togawa, Nisei jazz artist, added another feather to his cap when he opened last Sunday for a weekly stand at the Hollywood Riviera Club at Redondo Beach. Togawa and his quartet appear every Sunday from 2:30 to 6:30 p.m. at the oceanside club. He invites all to informal afternoons of listening, dancing and swimming. Featured in the quartet are Gab Baltazar, alto sax; Dick Johnston, piano; Togawa, drums; Buddy Woodson, bass. The group is heard five nights weekly at the Club El Sereno.

Advertising Art by Nisei in Time and Newsweek

CHICAGO.—A Japanese American artist became one of the few to do a magazine illustration for a nationally known American concern this month. A full-page advertisement for the Container Corporation of America, which appeared in Time and Newsweek magazines, was painted by Byron Goto of Chicago. Goto, who studied at the Art Institute of Chicago, has won many prizes in exhibitions.

An Interview of Our Times . . .

Profession: Strip-Tease Artist

By ART SHIMIZU

TURA Setana, "the Exotic and Rare Treat from Japan", was the feature billing at the Casino Theatre in Toronto last week. The contributor to this column and Mr. Ken Adachi, interested in persons exotic and rare, decided to investigate such a personality.

For those who are not familiar with some of the performances at the Casino, Miss Setana is by profession a strip-tease artist.

Miss Setana emerged from her dressing room, a tall woman dressed in a light blue toreador outfit simply designed with a matching jersey which hugged her stunningly constructed anatomy. Her dark hair was done up in a ponytail which cascaded down to her slim waist. Only her eyelashes were prepared for stage purposes. We were struck by her striking resemblance to Shirley Yamaguchi. After the introductions, we offered her a chair and proceeded with tht interview.

She was born in Saseho, Japan, and is of East Indian and Japanese parentage. At the age of five her family came to the States, settling in California where later she was chosen, understandably, Miss Japan Beautiful in a contest at one of the festivals. She is a widow with two children, eldest of whom is ten years old. It is of interest to note that these children who travel with their mother during the summer appear quite Japanese despite the fact their father was of Italian extraction.

It is a fact that people tend to to judge a person's character by the way he makes a living. Thus by this standard, doctors and ministers are virtuous and dedicated men; politicians are ruthless and ambitious; prostitutes possess no tender feelings. Strip-tease artists are regarded by many to be cheap and immodest.

Miss Setana proved that these conclusions may not be necessarily true. We found her to be a woman of considerable charm. She discussed problems related to her profession like any other girl would who is interested in her vocation. And she did this with notable poise, free from affectations. Her manner of speech and response convinced us that she has not only an interesting body but some intelligence as well. She answered us with an easy and ready smile and we detected a sense of humor which was definitely charming.

She began stripping for and teasing the public some four years ago. Before this she was doing a dance routine—fully clothed—with her now deceased husband. Her work takes her through the circuit of 13 burlesque theatres in the United States. At one time there were 48. She also takes her "art" to Australia and Hawaii as well as to Canada. She mentioned that the majority of her audience in Hawaii were of Japanese extraction indicating that the Hawaiian population is predominately Japanese in origin. Apparently the enchanting setting of the Hawaiin Islands suits her "art" most happily because she obtains twice the pay there that she does on the mainland.

Her future includes a movie production in which Frank Sinatra will be starring. And perhaps taking her across the Atlantic for European approval. In reference to her act, she was concerned about not being able to bring her "whole act" to Canada due to the limitation imposed upon it by the Ontario Censor Board. Restrictions are directed against too many and overenthusiastic bumps and grinds. After seeing her act, the censorship took such a heavy toll that it was reduced to something approaching acrobatics at times.

With the approach of curtain time she excused herself to dress for the show. We bid adieu and left, still under the compelling spell of Tura Setana. It was not marred by the bright harshness of the sun upon Queen Street.

SPORTS

Hamilton Chalks Up Sixth Win in Row

Who's going to beat Hamilton? That seems to be the general question in the Nisei League these days, as Hamilton continued on its winning way in quest of the league championship. Busseis set down to their fifth straight loss—they have yet to win—were the victim of the determined Hamiltonians. In other games, Regent Press remained in solid contention for league leadership by dumping Christie Flyers 5-3, while Yamadas upset the defending champions Main Auto 7-1.

HAMILTON 7—BUSSEIS 6

Hamilton, fighting an up hill battle, came back from a 6-0 deficit to edge the luckless Busseis 7-6 in the last inning.

Busseis had held a comfortable 6-run lead going into the bottom of the fifth inning when Hamilton exploded for five runs. Then in the bottom of the last inning, Hamilton loaded the bases. With two out, Ted Sekine lined a single into centrefield scoring the tieing and winning runs.

It was a tough loss for Busseis, who were seeking their initial win, for they were in complete command, pitcher Mike Sakura having allowed just one hit until the fifth.

Herb Morino and Ted Sekine divided four hits for Hamilton.

For Busseis Sam Koyata slammed a homer while Ike Shiozaki, Maw Mori and Mike Sakura garnered two hits each.

Bussei: Mike Sakura, (4) Dick Hashimoto and Maw Uyenaka, (7) Jets Oishi. Hamilton: Bill Matsui, (4) Frank Shimoda and Kaz Ishii.

Bussei	202	200	0	6	9	5
Hamilton	000	050	2	7	9	3

REGENT 5—CHRISTIE 3

Vic Kitamura, backed by the clutch hitting of his team-mates, hurled Regent Press to a 5-3 victory over the winless Christie Flyers. Flyers no doubt were hampered by the three-week layout that they were confronted with, as they were limited to only three hits by fire-balling Kitamura.

Kitamura was in command all the way. He struck out 11 batters, gave up just two walks, while issuing three singles. Regent responded to his masterful pitching by touching loser Jackie Tanaka for a single run in the first, and adding two more in each of the third and fifth innings.

Offensively, Regents were led by Roy Tanaka who rapped out a double and a single. No other Regent player was able to garner more than one hit.

Playing-manager Nobby Fujimoto who had two hits and Porky Ito who managed to garner a single, were the only Christie players who were successful at the plate.

Flyers: Jackie Tanaka and Sam Matsuo. Regent: Vic Kitamura and Bill Aoki.

Flyers	000	011	1	3	3	3
Regent	102	020	x	5	8	3

YAMADAS 7—MAIN 1

In a game that was close until the sixth inning, the much-improved Yamadas humiliated the listless Main Auto crew 7-1.

In what was a pitchers' duel, Yamadas broke the game wide open in the sixth inning when they combined five hits with two errors to score five runs.

Yamada hurler Hiro Izumi pitched very effectively, scattering eight hits, while whiffing eight batters. Loser Tucker Uchikura, making his first mound appearance in more than four years, showed signs of brilliance and with better fielding support he could well have won the game. However, with more conditioning, he should prove invaluable to Main Auto.

Yamadas were led at the plate by manager Sid Nishimura and Stan Nishimura, both rapping out a homer and single. Sam Kobayashi chipped in with a long triple.

Ken Kutsukake banged out two hits, and Min Nishimura smashed out a circuit clout for Main Auto. Bobby Miwa also helped by poling out a tremendous triple.

Main Auto: Tucker Uchikura and Ken Kutsukake. Yamadas: Hiro Izumi and Frank Nishioka.

Main Auto	001	000	0	1	8	4
Yamadas	000	205	x	7	7	0

Owing to difficulty in arranging for a playing field, the proposed visit to Hamilton today by the Main Auto team has been cancelled. Instead the teams will engage in a contest at Stanley Park starting at 11:15 a.m.

—T. S.

Sooners Start Practice for Coming Grid Season

The Nisei Sooners, an entry in the Ki-Y Junior League, will begin open practice at Christie Pits on Saturday, July 27, beginning at 10 a.m.

Husky Dan Shaw, a recent stalwar with the Toronto Argonauts of the Big Four, and Balmy Beaches of the ORFU, has agreed to help coach the Sooners for the coming season.

All positions for the 145-pound class are open and all prospective ballplayers, especially of the Nisei variety, are asked to turn out.

The Nisei club is in desperate need of a sponsor to help carry them through for the 1957 season. Any party or parties interested in aiding the Niseis are asked to contact Tosh Sakamoto at LE. 1-6927.

—T. S.

Idenouye Wins Bussei Men's Consolation Singles

The bludgeon drives of Don Yokota prevailed over the flat bullet smashes of Tak Yamamoto in the semis of the Bussei men's consolation singles at Earscourt, but in the finals, iron-man Yokota's drives were at a disadvantage against the blocking of indefatigable Toru Idenouye, as the harder he smashed, the faster the ball came bouncing back as from a brick wall. Yokota lost through his own errors in the deciding set and rubberman Idenouye won his third straight title 6-3, 4-6 6-2.

In the men's "A" semifinals, powerful Tom Iwasaki pinpointed his placements past the netrushing Mickey Cinicola to gain the finals berth by a 6-1, 6-1 score. He meets sharpshooting Edzy Tsujimoto next Sunday for the Wes Hodgin's Mensour trophy.

And in the ladies' "A", Chic Yanagizawa smashed her way past the fast improving junior, Sue Nagano, 6-2, 6-3. Superwoman Mary Ebata had a slight scare in her semifinal match against Ets Fujiwara when she found herself behind 3-6, 1-5 match point. Outdriven and outplaced up to that point, Mary fell back to her ever dependable stonewall defense and outlasted the fast-tiring Ets to exhaustion. As a result, the third set was no match and Mary finished up in the last round 3-6, 7-5, 6-2. She now awaits the winner of the other semis between Chic Yanagizawa and Agnes Tsujimoto. Slapshot artist Yanagizawa won the first set 6-1 and hardworking Mrs. Tsujimoto took the second 6-3 and lack of time postponed the deciding set until tomorrow. The ladies are competing for the same aforementioned trophy.

—F.F.

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御殿はやし（七八）

山手樹一郎

――そのころ

小田原をあと立ちにした御小納戸新平は、やっと箱根の宿外れへかかってきた。

「先生、いつかまた、お目にかかれますね」

手にすがって、泣いて別れを惜しんでいたお光は、藤沢辺で働けるように、くれぐれも主人にたのんでやったから、今日一日はなんの心にかかることもない。のんびりとした旅の新平だった。

「もし、旦那――先生」

やがて宵すぎだから、もうほとんど旅人の足は絶えている町外れまでかかってくると、そこの茶店のかげから、おぼろ月の道へふいに飛び出して来た男がある。

「なんだ、八兵衛じゃないか」

まさしく今朝早立ちをしたはずの女げんの八兵衛である。

「もうそろそろ着く時分だと思いやしてね、さっきから待ちかねていたんでさ」

八兵衛はにやにや笑っている。

「どうした。まだ宿へも着かんようじゃないか」

「それどころじゃねえんで」

「金でも落したのか」

「なあに、もっといい鴨を落[illegible]ね。いま[illegible]」

[illegible]

「聞――っ」

「そういわば先生、お光はどうしやした」

「あれは三島へ帰してやったよ」

「あっしは、帰す前のことを聞いているんでさ。ゆっくり下っ腹をなでまわしたんでげしょう。先生にはかなわねえ」

「うらやましければ、若者になれ」

「まあ、止しやしょう。若い女の下っ腹だけなでているんならいいが、あっしにゃへどや糞の世話はできねえ」

「ぜいたくをいうな」

「先生は年増も、滅法別びんの天人お万という姐御の下っ腹をなでまわしたんですってね」

「よく知ってるな」

「知ってますってさ。さっき平塚の宿で出会いやしてね、先生は蜂須賀さまの行列の中にいると教えてやったら、目の色を変えていやしたぜ」

「なにお万が――」

新平は目を見はって、

「いかんなあ、まだ旅をしちゃ無理だったになあ」

と、眉をひそめずにはいられない。

「そんなことをいうほうがよっぽど無理だ。先生は下っ腹ばかりでなく、象牙の棒でまであの女をかきまわ[illegible]

たんです[illegible]

「そんなことまでいってた[illegible]か」

「だから、ただの仲じゃない。どうしても女房にしてもらうんだって、まるっきり夢中なんでさ。清姫じゃないが蛇になって追いかけるから、そのつもりでいてくれっていってましたぜ」

「なんだってまた、蜂須賀の行列の中にいるなんていったんだね」

「そいつはその、こっちの都合でしてね」

「いかんぞ、八兵衛、お前はお万を鴨にする気だったんだろう」

新平は笑いながらたしなめる。

結婚御挨拶

土岐 儀昭
松原 笑子

右両名儀兼て婚約中の處六月廿九日ト市佛教會堂に於て辻開教使司式の下に結婚式挙行引續きスカットレストランにて些か披露の宴を催しました際は御多忙中御臨席の榮を賜り過分の御祝儀祝品並に祝辭祝電を頂き御芳情誠に有難く厚くお禮申上ます。尚今後共両人に對し御交誼と御指導を賜わりたく略儀ながら紙上を以てお禮旁々御願い申上ます

在日本 土岐 信次
トロント 松原長之助
リョウ
ヤス

御挨拶

故夫信夫三郎の一周年に當りまして去る十二日クイーン街合同教會に於て清水牧師司會の許に記念會を執行致しました際は御暑さにも拘らず多數の方々の御來會を忝うし意義深い集會で御座いました事は偏へに皆様の御温情に依るものと感謝致します。尚其上種々御芳情を給わり誠に難有略儀ながら紙上にて厚く御禮申上ます。

信夫 貞
家族一同

人事消息

■結婚

▲トロントの松原長之助氏夫妻息女笑子さんと在日本土岐信次氏夫妻息儀昭氏は六月廿九日トロント佛教會で辻開教使司式結婚、スカット・レストランで披露した。

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日系人合同教會
クイン街西七六五
七月二十一日午前十一時
日曜禮拜
「自己を愛する道」 清水牧師
◎日曜學校 午前十一時

トロント佛教會
バーサスト街九一八
休み

トロント日系聖公會
（聖アンドレ教會）
電話エルイー五五〇四六
七月二十一日
午前十時
聖餐式
「曉の祈り」 今井牧師

辯護士 鬼塚敏三
事務所 ト市ヤング街三三九番ルーム四〇三
電話イーエム三―五〇〇二
自宅 オーエクス一―三三八八
△一切の法律事務に應じますから御相談下さい。

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晩市出港	横濱入港
七月卅日	八月十五日
九月十八日	十月四日
十月廿三日	十一月九日

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尚詳細は最寄取扱所或は上記に御照會下さい。

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日系人の結婚祝宴

▽おいしい支那料理として定評であります。特に日系人の結婚祝宴には特別優遇を致します。その他宴會も御所望により致します。

晩市 竹林園
バンブー・テラス
155 East Pender St., Vancouver, B.C.
Phone MA. 1935

晩市日系人の感謝表明に

感涙し言葉出ず

マキニス氏より本社へ禮状

正義にたつて日系カナダ人のため終始闘つてくれている晩市のアンガス・マキニス氏夫妻宛に本社から「ありがたう」の感謝電を發したのに對し、今週マキニス前議員から大要次の通りの返翰が來た。

△このほどベラカラ・バークで行われた日系カナダ市民協會のピクニックで、マキニス夫人と私に對し感謝表明がありました。カナダ各地の日系グループからの感謝状が朗讀されました。その中の一つにニュー・カナディアンから私達に送られた電報が含まれてありました。

△この機會に、他のカナダ人が享有する權利と特典が與えられない幾多人種のカナダ市民の利益のため、マキニス夫人と私の仕事に親切なる言葉を頂いたことを衷心よりお禮申上ます。私達は、現在のカナダ人は人種の如何を問わず、法律の前にはすべてが同一の權利と特典を享有するものと確信いたします。すべてのカナダ人があらゆることに均等機會が與えられるよう私達はそのために努力したいと願つております。

△マキニス夫人と私はピクニックにおいて日系人の友情を大變樂しみました。私達に記念品が贈呈されたときは、私は感涙してしばらく言葉も出ませんでした。カナダは偉大な國であり、人種の背景がどうであろうとカナダ人に大きい活動地を與えています。

△終りにのぞみまして、マキニス夫人と共に、ニューカナデアンの發展を祈つております。

アンガス・マキニス

妊娠高校生を退校處分

主教の話が問題化す

ト市學校當局カンカンに怒る

【オ州ジュネーヴ・パーク發】當地で今週、聽衆中に新聞記者がいるとは知らず、全くのプライベートな會合と合點して「新移民と融合」について語つたローマン・キャソリックのマラッコ主教は、カナダの學生の性的情慾を引例「私の住むト市區域のハイスクールでは四十名の女學生が妊娠して退校處分をうけたということである」と話したとト市朝刊紙が報道した。そのハイスクールがエール・ヘーグ高校であると記事に出たので同校學務委員たちは「事實を確めないで何んということを公言したことだ、主教は學校に對し謝罪すべきである」とカンカンに怒つている。ところでマラッコ主教は自分の話が思わぬセンセイションをまき起したことについて「自分はどの學校の女學生が退校處分されたと名指しはしなかつたし、それを記事にすることについて一應私に相談があつてよいはずだ」と辯解している。

寺井ナンシー孃が

湖水女王候補に

【クローナ特信】クローナ市の有名な年中行事「レギアッタ」（湖水祭り）が來る八月七日から十日まで催され各方面からの來訪者があつてクローナは全くお祭り騒ぎとなるが、この湖水祭りの水の女王候補に日系三世ナンシー寺井孃が「ミス・ラットランド」として出場、女王の榮冠を競うことになつた。寺井孃はラットランドの寺井トム氏夫妻の息女でなかなかの美人、日系が「レデー・オブ・ザ・レーキ」の候補に選ばれたのは彼女が最初である。

畑中ミチ子さん

國際キャンプへ

オ州ノースベー近くのスプールスデールで行われるガール・スカウト國際キャンプにケローナの畑中ミチ子さん（一四）が同地方ガールスカウト代表として八月八日から十九日まで參加する畑中孃は八月二日ケローナを出發、キャンプ地に向うが、ここへは日本から田中富惠さん（一八）ら四人の代表も加わるはず。畑中孃はトロントの中野武雄夫人のメイに當る。

俳句募集

如月クラブ文化部

全カナダから

如月クラブ文化部では昨年全カナダの俳人から俳句を募集して好い結果を得たので今年もそれを續けることになつた。題は『立秋』と『避暑』で締切は八月末日、各題一人二句以內で優秀句には賞品を贈呈する。（廣告參照）

「立小便しちゃいかぬ」

羅府警官に叱らる日本の社長

【羅府發】ところもあろうにロサンゼルス目貫きの市廳内で白晝堂々と立小便して警官から嚴重說諭された日本人がある。この人は日本の田舍の觀光會社の社長さんでこのほど羅府市廳を訪問後、日本人街へ戻ろうとしたところ急に便所に行きたくなり、共同便所をさがしても見つからないので、木立の中で放尿しているところをモーターサイクル警官につかまり、日本語で「そんなことしちゃダメだよ」としかられてビックリしたという。

清水牧師西行

トロントの清水牧師は、今回合同教會內地傳道局の依頼を受け、ヴァンクーヴァー及び西部各地の日系人を訪問することになつた。七月二十八日トロントを出發各地訪問豫定日は次の通り

△七月三十一日カムループス△八月三日から十九日までヴァンクーヴァー及び附近△八月十九日から二十一日までオカナガン△同二十二日グリンウッド△同二十三日から二十五日までニューデンヴァー△二十七日から三十日までレスブリッジ及び附近△八月三十一日から九月二日までウイニペッグ△九月三日フォートウイリアム

氷川丸日系上陸者氏名

七月二十日晩市入港豫定の氷川丸の日系上陸船客者は次の通り。（音譯）

青木サヨ子夫人、同息喜一、福島春夫、伊藤傳、伊藤次男、岩井春子、加藤アイ夫人、前田藤吉、同ヨシ夫人、三宅信子夫人、西菊美、仲內イタ夫人、同フミ、同サエ、奥隆、尾本庄八、同シカ夫人、尾松光子、瀧道代、玉置繁春、塚本正人、同ハナ夫人、塚本メリー、若林愛子、山下數代夫人

多田開敎使旅行

モントリオルの多田開敎使は約二ヵ月の豫定でカナダ各地および米國都市を歴訪九月中旬トロントにつく旅程である。多田開敎使はまずフォート・ウイリアムから平原各州、ビーシー州を訪れ、米西海岸を加州へと下り、シカゴを經てオ州各地を訪問する。

生徒募集

八月中左の方法で夏期學校を開きます。

△朝九時半から〃少年少女のために

△夜五時から八時まで〃大學生その他の青年のために

●新入生募集

滿七歳以上で新しく日本語學習をはじめる御子様も八月からおあげ下さい

そしてパブリック・スクールのお休み中から日本語學校通學になれさせるようにして下さい。

どうぞこの機會に本校を十分御利用下さい。

晩香坡日本共立語學校

感謝

本紙の奉仕と活躍を御支援下さつて次の諸氏から御寄附を戴きましたことを深謝申上げます。

ニューカナデアン

▲トロントの小田村房子氏 故力氏記念

▲無名氏 本社の發展を願つて

▲レベルストックの庄司榮太郎氏夫妻 息結婚記念

▲トロントの佐久間みの夫人 故夫記念

▲ウイニペッグの藤田サノ氏、故佳彌氏一周年記念

▲チャザムの馬場高次郎氏夫妻 初孫（長男の息）出產および長女のトロント大學看護科卒業記念

▲トロントの土岐義明氏夫妻 結婚記念

▲アルバータ日系ゴルフ・クラブ

▲トロントの鍬原しげ代夫人 故夫忌明

▲晩市の權本幹雄氏夫妻 長女出產記念

▲スチヴストンの高垣昌雄氏 故息の記念

リーダーストダイゼス

日本語版代理

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◎口語譯新聖書

△新約聖書—詩篇つき

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○同……クロース裝	赤緣	二、〇〇
○中形……同	同	一、七〇
○同……總皮裝	金緣	四、六五
○小形……クロース裝	赤緣	一、一五

△舊約聖書

○大形……クロース裝	青緣	四、二〇
○小形……同	同	三、二五

△舊・新約聖書

○中形 クロース裝	赤緣	四、〇〇
○小形……同	青緣	二、一〇
○小形……總皮裝	金緣	四、七五

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日本觀たまま（五）

Y生

海外同胞懇談會

「戦後民主々義は小學校から」のモットーで有賀君を主事として創立され、其の十周年祭が五月三日にあるから出席せよと有賀君からの案内があつたので、郷里を早目に出て、途中神戸に下車し、井上かね夫人、ルイ子を見舞い、二泊して昔馴染に花を咲かせ、神戸を案内して貰つた。五月一日懇親會、二日は「海外同胞懇親會」に出席した。日本橋大手町の產經會館のホールには「海外の皆様ようこそ」と大書し、移住地各國の旗などで美しく飾られ、プラットフォームには總理大臣代理、衆、參兩院議長をはじめ、大臣、代議士などの日本政府の要人達が居並び海外同胞側はブラジル移民二百七十五名をはじめ、米國、ペルー其の他からも居たようだつたが、カナダは僕一人のようだつた。午前中はお歴々の美辭麗句の歡迎の辭が長く續き、晝は折詰の御馳走、午後一時から日本一流の藝能人がそれぞれ歡迎演技を見せてくれる藤原義江も顔だけは出した東海林太郎の流行歌、勝太郎、一丸姐さんの小唄と東京音頭には一同合唱の大浮れ、四時閉會。

五時―六時まで岸總理官邸での歡迎茶話會、翌日は兩院議長官邸の歡迎茶會、天皇陛下に謁見御挨拶等々（懇親會は最後の日）。この三日間を通じてのプログラムは、要するに、南米移住奨勵の政治工作に過ぎないのではないかと自分は思つたので、初日限りで失敬する事にした。ブラジル觀光團員の話しによると、團員は平均三十年の居住者で、五〇―七〇の歳が多いそうだ。コーヒー色の逞ましい中老が多かつた。

立教小學校

五月三日は有賀君の立教小學校を見せて貰つた。都内で三模範學校の一つと言われるだけあつて、兒童の體育、保健、圖書など、教材や設備が完備している。特にヘネー記念衛生室と札のかかつた室には、齒科椅子が据えてあり、應急手當用のコットが二個、棚には五百の生徒の健康記録が整理されている。一人の常任看護婦がいて、ヘネー人と紹介され、丁寧に御禮を言われた。

タッカー・ホールで十周年記念式が終つて、運動場で親達のスコヤ・ダンスその他澤山の催しがあり、空からヘリコプターが有賀君に花束を落した。

戦前ビーシー州の四十餘校の中、ヘネー一校だけ民主教育の加州讀本を使つた民主々義一遍倒の有賀君の今日あるは、僕には當然と思われる。お宅は大根で名高い練馬の麥畑に圍まれた最新式バンガロー、ガーデンも立派、彼も今は功成り東都の有名人の仲間入りしている。

オートメーション時代の一模範

私は若い時、電信技手をした事があるので、原爆跡の廣島を訪うた序でに懐かしい電信本局を見せて貰つた。爆心から程遠からぬ未だバラック建の電信局で、見渡すような通信室にズラリと並んだ電信機は、殆ど全部が自動機で、昔は符號で發信、受信したものが、今では片假名とエービーシーで出るようになり、吾々には説明を聴いても判らぬような自動化―オートメーション時代となつている。現代の通信網はこれでなくては間に合わぬと、案内してくれた通信課長は言つていた。（終り）

九百万ひしめきあげし塵煙りくぐる光芒の赤き落日

落日の光芒赤く雲を焼くその下にして人はひしめく

交番に迷兒泣きゐきラッシユアワーの新橋驛頭に人の波うつ

帝劇の演技の底を流れゐる國民性の強く身にしむ（歌舞伎を觀る）

東京音頭うたひて聞かすバスガール美人ならねど一日親しく

騒音のけふの都塵をのがれ來て皇居の森の春風に生づく（皇居拝觀）

誰からも自由とならむ旅の夕べ程よき温泉（ゆ）浴みて人を戀ほしむ（箱根湯本二首）

湯煙の肌輕くおさえてお休みと立ち去る女中旅の湯の宿

お宮の紀念碑背景にしてポーズする紅葉山人の詩なまめかし（熱海二首）

伸ひて來ればよけむに熱海の濱いさごふみ踏むひとりなりけり

團員一行と若草山の野を歩きし日はうつくしき創作として（奈良二首）

寄りて來る鹿にパンやる長閑かさよ馬醉木（アシビ）むれ咲く花むらかげに

早春の加茂の河原に晒さるる友せんは濃き色に染まらむ（京都）

旅を歩く事が[illegible]わが位置をかえ安定感を求む（大阪二首）

觀光と云ふ世の氣樂さに飲めもせぬ酒すゝめられ別れを惜しむ（お別れ會）

日本内地名所觀光

トロント 中野千豊

霞着てこのまゝ暮るゝと見低くビルの向ふに富士をかくし茜色となり富士がかゝる遥に

（以下東京十首）

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註―前記の賃金は変更並に政府の税金が附加されることがあります。

◎詳細は最寄りの旅行案内所又は直接アメリカン・プレジデント・ラインズ日系人部へ御問い合せ下さい。

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ソ連軍首脳招き原子平和會談を

アイク大統領が希望言明

【ワシントン發】このほどのソ連指導層における無血革命の結果、クルシチェフ第一書記についでますますその地位を固めてきたギョーギ・ズーコフ國防相とウィルソン米國防相が會合うことは決して有害ではなく、きっと何等かのイトグチがつくことになろうとアイゼンハワー大統領が今週記者會見で語つた。それに對しアナトリ・ゴルシネフ第二書記は「クルシチェフ第一書記は米國訪問の招待を歡迎するだろう」と、クルシチェフ書記の訪米を希望する言明を行つた。しかし米國政府では今でもソ連首相や共產黨書記の訪米を好まず、ズーコフ元帥だけは第二次大戰時のアイゼンハワー元帥の戰友として個人的にも信用しているので、米大統領は行きなやみとなつている軍備縮少および原水爆實驗中止などの問題を、ズーコフ元帥とウィルソン國防相と話し合つて解決の途を開くことは賢策だと思つているわけである。アイク大統領のこの希望に對して、いつも沈默を守つている在ワシントンのソ連大使館筋も「よい提案で歡迎する」と述べている。米國政府では大統領が語つた以上のことについて語ることを避けている。

差別をためす

米黒人の新手

【ロサンゼルス發】黒人が日系人と白人經營のホテルを訪ねて人種差別をするかどうかを試し、差別した場合には經營主は訴えられて百弗の罰金を科せられたというケースがちかごろあり、日系ホテル業者に注目されている。判事が經營主に黒人一人宛に百弗宛罰金を支拂うよう言い渡すが「黒人らに宿泊する意志があつたかどうかは問題でなく、差別したかどうかが問題だ」と判事はいう。黒人が得た罰金は私用に使わず、黒人擁護協會に寄付するとのことである。

自動車保險料

年内二度値上？

カナダ國内の自動車保險掛金は近く全國的に値上げされることになつている。保險料金の増額はこれをきつかけに今後六ヵ月以内にまたまた行われるはずであるその理由は修繕費用の値上りとアクシデント・レートの増加であるが、とくに年若いドライバーと事故記録をもつドライバーの保險料金は最も高くあげられる。

米人記者の中共旅行許す

【ワシントン發】ダレス米國務長官は今週記者會見で「一定數の米人記者の中共旅行を許す」ことになろうと發表、米國務省は報道界の要求に大きい讓歩を示した。

ソ連並み 中共と貿易す

禁輸品二七二の解除を發表

【東京時事通信】日本政府は今週の閣議で對中共禁輸の緩和措置を決定、通產省からその内容を發表した。なおこれについて外務省情報文化局は「政府は從來中共向けに禁輸していた物資のうち、戰略性がないと認めるものの禁輸を解消し、對中共輸出規制を東歐、ソ連向けのものと同水準にまで緩和することとした。しかし戰略性をもつ物資に關しては、今後ともすべての自由諸國と協力して必要な統制を継續していく方針には變更はない」旨發表した。前尾通產相は中共禁輸緩和につき次の通り語つた今回の禁輸緩和で中共貿易の増加が期待されるが中共側の事情もあることだし、本年度の貿易目標を一億弗においてもその達成には相當の努力が必要だろう。しかし來年度は一億五千万弗くらいを目標として順次擴大してゆきたい。（禁輸を解除した品目は二七二品目である）

ナセル暗殺團捕まる

十四名

【カイロ發】エジプト中東通信は十八日、前エジプト外相ほか十四名が逮捕され、ナセル大統領および閣僚を暗殺、政府を乗りとろうとした陰謀罪に問われていると報じた。ナセル暗殺が未遂に終つたのはすでに數週間以前のことで、外國でもそのことが報道されたが、エジプト政府筋がこの事實を確認したのはこれがはじめてである。前エジプトの外相であつたサラ・エル・デン博士が主謀者となり、前國防相だつたアブデル・ファター・ハッサン氏が共謀者十四人の一人に加わり、ナセル閣僚が閣議中にルームに突入して皆殺しにした上、政府を乗りとろうというプランだつたという。

安保理席を

カナダが申請

【國連發】カナダは國連安全保障理事會に立候補することに決定した。十一ヵ國より成る安保理のうち三ヵ國は今年で期限切れとなるので、カナダは濠洲の代りとして來年一月一日より議席を與えてもらうことになろう。カナダの候補にはいまのところ何等の反對も認められないので、カナダの安保理入りは日本と共に確實視されている。オタワの外務省ではこのニュースを確認した。

海外養子の行方

澤田夫人が依頼

【横濱時事通信】神奈川縣大磯町の混血兒收容所エリザベス・サンダース・ホーム經營者澤田美喜さん（元國連大使澤田廉三氏夫人）から今週横濱家裁家事調査官に、戰後同ホームから「海外養子」として米國に送り出した混血兒千餘人の實態調査の依頼があつた。同ホームから送り出した混血兒の中で消息不明の者があり、また混血兒の將來について何人の保證もないので、米領事館にも連絡、調査を進めることになつた。

國鐵スト騒ぎ

列車走らず

【東京發】國鐵勞組（三十七万メンバー、左翼的な總評に屬する）ではこの春以來増給と勞働時間の短縮、最低賃金などを要求してスローダウン作戰に出ていたが、これに對し國鐵當局はそのスロー・ダウンのリーダー達を嚴重處分に附したのにフンガイした國鐵勞組は今週に入つてその處分反對闘爭を開始、そのため關東、關西、東部、北陸の各地方勞組支部も支援闘爭に入り、各線のダイヤは大混亂、列車は走らず、貨物は滯貨して手の施しようもないとのことである。

ギオン祭り賑う

【京都時事通信】千餘年の傳統を誇る京都祇園祭が今年も行われたが、鉾町のかかげられた數百の高張りちょうちん、紅ちょうちんに一齊に灯が入れば、ホコの[illegible]から祇園ばやしが夜空に[illegible]れ、ギオン情緒は[illegible]。夕すずみをかねた見物[illegible]がどつと京阪神からくり出し、見物客はざつと三十万人、祈からの小雨に[illegible]人のうずと車の波にうまつて、市電も止り、[illegible]は夜の更けるまで續いた。

各州收穫 豐年か不作か

ここ二、三週間の天氣しだい

△七月下旬から八月中旬にかかる期間のお天氣しだいで、カナダの農產物（年產二千六百万弗）の出來ぐあいが決定する重大時とされている。いまのところ全體的には平年作というところだが、來週から二、三週間のヒデリ又は降雨如何で豐作、凶作のわかれ途となる。△サスカチワン州ではヒデリの上にベース・ボール大のヒョウが降つたりして小麥はじめ他の農作物は最惡状態下におかれており、雨がなければ不作確實とみられている。マニトバおよびオンタリオ州は地方的に不良であつても全般的には豐作といわれる。△まず農作の悪い州はノヴァ・スコシア、ニューブランズウィック、プリンスエドワード島、サスカチワン

はなし

△土[illegible]らペンザンス[illegible]を[illegible]つたお[illegible]にカナダ[illegible]國から南米產のラマ二[illegible]アフリカ產の大カモシカ[illegible]頭が今週とどいた。△[illegible]ロント市内に[illegible]一年[illegible]方二千トン以上のゴミが[illegible]中から落ちてくるということであり、一番ひどい[illegible]はなんといつてもダウンタウンである。

本紙記事むさぼり讀む

ハワイ二世と共に小林孃が

△日系カナダ人の動態を學位論文のテーマとし、本社で數週間にわたり綴込みを逐一精讀、見事にトロント大學からマスター學位をうけたベティ・ヴォンゲンハイム夫人の論文を部分的に英文らんに掲載したのを在日の日系カナダ學生がむさぼるように讀んだと次のようなレターが今週本社にとどいた。差出人は東京の國際キリスト大學で勉學している小林ジーン孃である。

△ニューカナディアンの古い日付けの新聞を受けとり、そこに掲載された一文を大變興味深く讀みました。事實、あまり熱心にじつと讀みふけるので、私のルームメート（寮生）はけげんな顔付きで「そんな古い日付けの新聞のどこが面白いのかね」とたづねるのでした。彼女もまたハワイからの二世なのですから、私も同樣にじつと讀み耽りました。

△それはヴォンゲンハイム夫人の書いた「トロントにおける日系カナダ人の[illegible]體」という論文のもので、非常に興味深いものでした。私は同夫人に手紙を書いて、もつと日系カナダ人社會のことについていろいろ[illegible]いと思います。どうぞ彼女の[illegible]をとりあげて下さい

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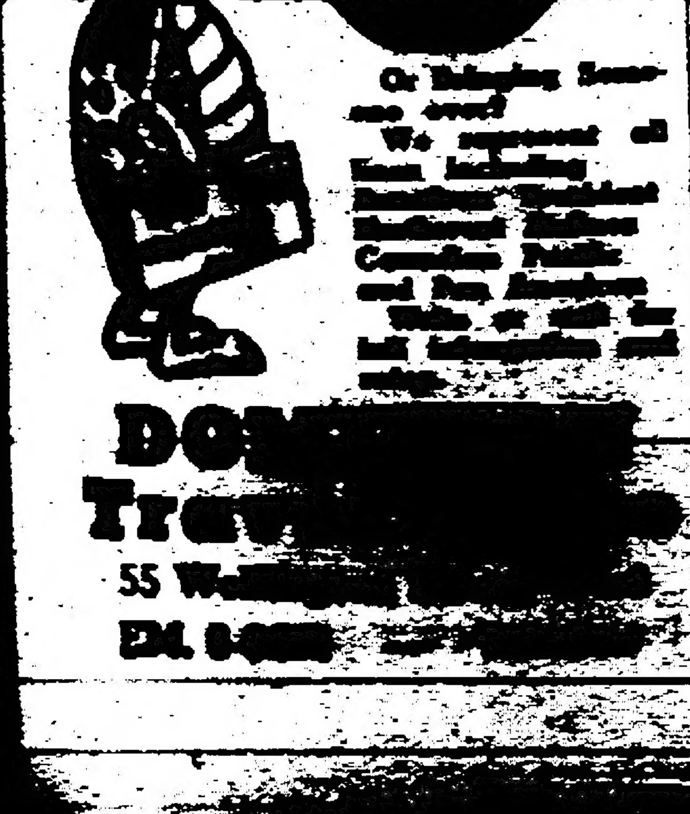

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Personal Notes

Marriages

KAMITAKAHARA-MIYASHITA
Lethbridge, Alta

The marriage of Kazuko Miyashita, daughter of Mr. and Mrs. Ihei Miyashita of Glenwood, Alta., and Noboru Kamitakahara, son of Mr. and Mrs. Miichiro Kamitakahara of Lethbridge, took place on June 15, 1957, at First United Church.

Reception was held at Lotus Inn.

* * *

TOKI-MATSUBARA
Toronto

The marriage of Amy Emiko, daughter of Mr. and Mrs. Chonosuke Matsubara of Toronto, to Rick Yoshiaki Toki, son of Mr. and Mrs. Shinji Toki of Japan, was solemnized on June 29, 1957, at the Toronto Buddhist Temple. Rev. Takashi Tsuji officiated.

Baishakunin were Mr. and Mrs. Susumu Koyama. Reception was held at Scott's Restaurant.

Births

A girl, Yukiko Susan, was born to Mr. and Mrs. Mikio Saimoto (nee Morita) on June 18, 1957, at St. Vincent Hospital in Vancouver.

Obituaries

SAWA

Torakichi Sawa, 78, of Winnipeg, passed away on July 6, 1957 at the Winnipeg General Hospital. Funeral was held July 9 at the Manitoba Buddhist Church, conducted by Rev. R. Nishimura.

* * *

ARIZONO

Zentaro Arizono of Coaldale, Alta., died at the age of 77 on June 25, 1957. Funeral was held June 29 at the Picture Butte Buddhist Church.

* * *

TAKENO

Mrs. Riyu Takeno, 69, died at her Toronto home on July 8, 1957. Funeral held July at Toronto Buddhist Church was conducted by Rev. T. Tsuji.

* * *

TAKAMOTO

Suyegoro Takamoto, 88 years old, died July 10, 1957, at the Kelowna General Hospital in Kelowna, B.C.

* * *

FUJIWARA

Jinshichi Fujiwara passed away on July 8 at the age of 86 while confined in the Vancouver General Hospital. Funeral services were held July 11 at the Armstrong funeral Home, conducted by Bishop Fukuda of Konko-Kyo and Mr. Matsui.

dates and doings

TYBS To Make Excursion to Camp Mishannock

This year, the TYBS is holding its excursion at Camp Mishannock, Lake Simcoe, over the Civic Weekend for two days—Aug. 3-4. Everyone is welcome and interested persons are asked to gather at the Church by 3 p.m. on Saturday. Those without cars will be accommodated by telephoning Haru Murakami (HO. 1-4552) or Kunio Suyama (HO. 5-9966). Everyone is asked to bring their "Obento" for that day.

An interesting and varied program has been planned to suit everyone's taste. You could join in with such activities as softball, volleyball, horseback riding, boating, fishing, swimming, outdoor dancing, or, if you prefer, just lying around and acquiring that nice tan. In the evening, the group will gather around the campfire and enjoy a corn and wiener roast.

On Sunday, you will not be called upon to rise at dawn—only in time for the 10:30 morning service, after which you may participate in anything that may strike your fancy. You will be happy to note that three delicious meals will be served by our lady chefs to suit any delicate stomach. In the evening, a feature-length movie will be shown.

All you are requested to bring are blankets and pillowcases. There is, however, a charge of $3.50 for each member and $5 for non-members to defray the cost of food. —A. F.

CLUB AMI WIENER ROAST

This is a reminder that Club Ami's Wiener Roast will be held tonight at Sandy Beach on Frenchman's Bay. Everyone's welcome—50 cents per—Meet in front of the Toronto Buddhist Church at 6:30.

* * *

NYAF WEEKEND CAMP

Registration forms for Nisei Young Adults Fellowship group's weekend at South Camp should be entered as soon as possible. The forms for the camp at Lake Scugog on Aug. 23-25 are available at Queen Street United Church.

Osaka to Hold Unique East-West Festival

TOKYO.—An art festival unique in the history of such festivals will take place at Osaka next year from April 10 to May 10 when nations of the East and West present their combined talents in a great cultural celebration.

The Osaka Festival Society is presently in negotiations with several nations including Great Britain, the United States, France, Germany, Autsria, India, and Thailand, to bring their renowned artists to this country for thefirst annual Osaka International Festival of Music, Art and Drama.

Designed to merge the artistic talent of the Occident and Orient, the Osaka Festival is sponsored by the Asahi and Mainichi newspapers, NHK, the Osaka Prefectural Government, Osaka City and the Osaka Chamber of Commerce. Also supporting the cultural meeting are the Yomiuri and Sankei Jiji newspapers and Prime Minister Nobusuke Kishi and his cabinet.

CALENDAR

JULY

20—Toronto. Club Ami's Wiener Roast at Sandy Beach, Frenchman's Bay.
20—Toronto. Nisei Young Adults [illegible] Festival Trip by bus.
20—Winnipeg. Annual MJCCA Picnic at Kildonan Park, 1 p.m.
21—Chatham, Ont. Chatham Community Picnic at Erieau Beach, 10 a.m.
20—Toronto. Aoyagi-Kai picnic at Kew Beach from 12 noon.
20—Toronto. Toronto Japanese Language School picnic at High Park, Bloor St. entrance.
20—Toronto. Kishujin Picnic at LaSalle Park.
20—Montreal. Catholic Picnic, Plage Des Carneres

AUGUST

3-4—Toronto. TYBS Excursion to Camp Mishannock, Lake Simcoe
4—Fort William. Lakehead Nisei Club picnic at Chippewa Park
4—Toronto. Nisei Students Club 6th Annual Outing at Sibbald's Point, Lake Simcoe.
5-9—Vancouver. UBC Seminar on Japan 1957, conducted by UBC Department of International and Asian Studies and Extension Department.
10—Kelowna. Regatta Dance, Buddhist Hall, 10-2 a.m.
10—Montreal. Nisei Fellowship Group Weiner Roast at Crystal Beach.
23-25—Toronto. Young Adults Fellowship weekend at South Camp Lake Scugog

CHURCH NOTES

REV. TADA TOURS CANADA

Rev. K. Tada of Montreal will begin his two-months' cross-Canada trip this week, starting from Fort William, Ont. He will visit the Japanese Canadian centres on the prairies and B.C. continuing down the west coast of the States, and returning via Chicago and Southern Ontario centres. He will be in Toronto in the middle of September.

REV. SHIMIZU VISITS WEST

At the request of the Home Missions Board of the United Church of Canada, Dr. K. Shimizu will be visiting Vancouver and other Japanese communities in the west. He will be leaving on July 28 and will be back in Toronto by September 5. His tentative schedule is as follows:

July 31-Aug. 1 Kamloops; Aug. 2-19 Vancouver and vicinity; Aug. 19-21 Okanagan; 22 Greenwood; 23-25 Lethbridge and Southern Alberta; Aug. 31-Sept. 2 Winnipeg; Sept. 3 Fort William.

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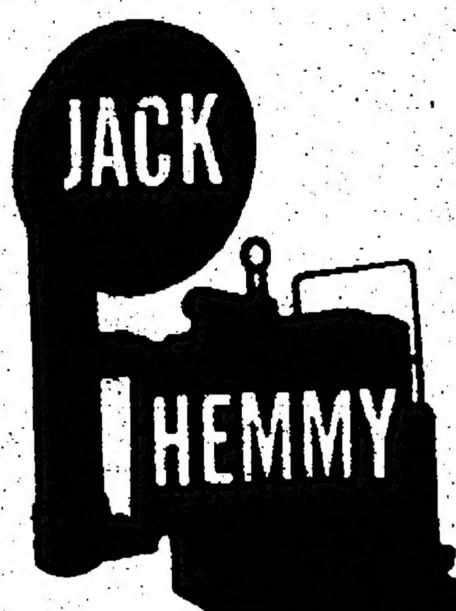

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2:30 p.m., Sunday School at Steveston
7:30 p.m., Nisei Christian Fellowship

RUTLAND NISEI GOSPEL CHURCH
SUNDAY SERVICES:
10:30 a.m., Sunday School
7:30 p.m., Evening Service
WEDNESDAY: 8 p.m. Prayer Meeting
ALTERNATE FRIDAYS: Nisei Christian Fellowship
Junior Young People

LETHBRIDGE NISEI GOSPEL CHURCH
3rd Avenue and 12th Avenue B North
Pastor: Rev. Thomas T. Tazumi
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10:30 a.m., Sunday School
11:30 a.m., Morning Worship
7:30 p.m., Gospel Service
WEEKDAY SERVICES — 2113-10th Avenue A South
Wed., 7 p.m., Junior Choir
Young Peoples
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SUNDAY, JULY 21, 1957
11 a.m., Sunday School
11 a.m., Nisei English Service
(Jointly held with Queen St. Church)
Rev. [illegible], preacher
A HEARTY WELCOME TO ALL

THE NEW CANADIAN

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Clear Immigration Air

Canadians will welcome a report that the new government is considering ways of making our immigration laws more automatic and less subject to the whims of individuals, whether department emlyoyees or the minister himself. A change will be more welcome if, as it seems it must, it peels away some layers of the secrecy surrounding the department now.

It has been the shame of Canada's immigration law that the effective part of it—who comes in and who doesn't— is decided not in open parliamentary debate but secretly by the cabinet, the minister alone or even by the hired help of the department.

There is discrimination—of known and unknown kinds—as to who is allowed to come into this free country of ours. But it is discrimination not in the law but in the regulations, those shadowy pamphlets full of restrictions that lurk in the secret recesses of departmental files.

An intending immigrant, once refused admission may beat his head against the stone walls of the department's silence as long as he likes without learning the real reason he was denied admission. He is "in a prohibited class" or "undesirable." Because of the color of his skin, his criminal record or his mother's politics? He has a right to know.

The present situation also bogs the minister down and naturally creates a multitude of politically difficult situations.

Broad principles enabling department officials to reach almost automatic decisions on most applications from intending immigrants are desirable. Only the most difficult cases should be left for the minister.

But the principles must be affected by spelling out in the act itself a good deal more about the conditions under which Canada will find acceptable would-be citizens. If we are to discriminate against West Indians because they're black or Italians because they're Italian, let our MPs stand up in Pariament and say so.

We suspect many would be ashamed to do so. And that would be a good thing too. It would at least end the present hypocrisy which finds a virtually wide-open immigration law block by a host of secret discriminators.

—The Vancouver Sun

WANGENHEIM

(Continued from Page One)

took on some of the responsibilities which in Japan had belonged to the extended kinship while also performing the tasks which the village sudivision **(buraku)** had done for each other. Just as the tight network within the buraku did not diminish but contributed to the solidarity of the village **mura**), so the system of mutual obligations which tied together the kunimono contributed to the solidarity of the community.

As Miyamoto says, "Japanese community life is nothing except the constellation of Japanese family units functioning in its matrix. For occasions of family crisis such as birth, death, and marriage have relatively little meaning for the Japanese except as they are related to the community life of the people."

This is, of course, true of many agricultural societies, but what characterizes the Japanese is the complexity of the pattern of gift exchange and of rigidly controlled assistance and repayment which is prescribed for these various occasions.

Because of the important functions of these sub-groups, individuals or even families who had few or no kunimono lacked one of the most important factors for linking them firmly to the life of the community. Some were able, notwithstanding this handicap, to find a place for themselves, but others tended to pass out of the orbit, either into the anomie of Skid Row or back to Japan.

A few families, having not much to relate them to the Japanese community, developed a more positive attitude to the problems of assimilation and were able create for themselves a not too uncomfortable position in the larger community.

(To be continued)

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OUR READERS WRITE

Betty Wangenheim's Articles Interest Readers in Japan

Editor: I have just been given an out-of-date (Dec. 22, 1956) copy of your very interesting newspaper and have enjoyed reading it very much. In fact I have been so absorbed in it that my room-mate gave me an awfully queer look, as if to say "What's so interesting about an old newspaper?" She is a Nisei from Hawaii so before long, she, too, was running her eyes through the pages.

The article by Mrs. Wangenheim on "The Social Organization of the Japanese Community in Toronto" has interested me very much. There were many questions that I'd like to ask her so I have written a letter to her. But the trouble is I do not know her address. I have enclosed the letter and would be very happy if you will forward it to her. I'm sorry to cause you all this trouble but there is no other way.

Jean Kobayashi,
International Christian University,
Mitaka, Tokyo, Japan.

Ed's Note: Coincidentally, we have just started the continuation of Mrs. Wangenheim's articles in this issue—the lapse was due to an overdue borrower of the recently returned thesis.

Parisian Critics Denounce Model Japanese Homes

PARIS.—Paris critics have denounced a display of Japanese architecture and household goods as being "too cold."

The denounciation was sounded in most major Paris newspapers following the showing of a Japanese house at this year's Household Arts Exhibit.

Newspaper critics termed the Japanese house exhibit "too cold", "impractical" and "entirely unsuited to French life."

Unlike the warm reception of Japanese architectural and household styles in America, the Japanese display was viewed with general disinterest by Parisians.

Observers felt the display was presented with little of the spirit and beauty of a genuine Japanese house.

The Paris exhibit, for example, was unlike the exhibit of a Japanese house in New York wherein an entire house including garden was displayed.

The Paris house merely consisted of two stripped-down rooms enclosed by a concrete walkway which was lined with clinical and unappetizing collections of household goods and pictures.

Paris newspaper critics generally blasted the display, in sharp contrast to expectations.

The criticism was also in contrast to a pervading Japanese consciousness in Parisian clothing and hair styles and in some furniture and household fixture trends.

Observers felt the introduction of Japanese architectural styles, so widely adopted in modern American homes, would be slow in coming to Paris as a major trend.

CounterPOINT

By KEN ADACHI

One with Shakespeare?

You too can be Hamlet. You too can live among rarefied, sublime passions or, if the victims of common passions, then subject to them in some exquisite form. For one thing, the films are seeing to it. The theme of the common man as the hero is laid down, the penny-organ squeaks, and arising out of the ashes, phoenix-like, is the new Hamlet (of the **Marty, Catered Affair** type).

Not that this is something new. Charlie Chaplin was all Hamlet. And you can go right down to Ulysses, who after long wanderings, seekings, flights and sufferings, finally came to his cozy-slippered port, his Penelope, his fleabag dog, in tracing the storied lineage of the hero. The hero who enjoyed the widest popular appeal was he who, despite the times, won through to good fortune or if he had to face defeat, went to meet it freely, drinking the cup of life to its lees. And from his very defeat was born the hope and promise of a better world. The hero was thus a social and moral necessity. He presupposed an ideal, a flight from daily life: he acted for us and achieved what we know we would never achieve, giving us a capsule vacation from life. The hero-worshipper acted as the swelling chorus, seeing symbolic heroes acting for them. And the hero suggested methods of behavior, manners, dress and criteria of beauty for the chorus to admire and imitate.

But this fiction of ideal persons—the perfect knight, the perfect lover, the perfect woman—has now been devaluated. Now everyone is his own Hamlet, nourishing his own little pipe-dreams. The physical and moral depersonalization of modern society, squeezed together in skyscrapers, crowded in subways, his illusions of happiness, luck, joy multiplied to infinity, has crushed the concept of the hero, though this is not to say that true protagonists are lacking in our daily life.

The classic situations are still with us; the potential hero still moves according to certain conventions, though he is neither at the hot gates, nor fighting in warm rain, nor knee-deep in the salt marsh, heaving a cutlass, bitten by flies. He still knows the anguish of the marrow, the fever of the bone. The To be or Not To Be's are deftly transmuted into the To Pick Up or Not To Pick Up's as the hero sadly gazes out of the splinter of his eye at poetic legs, lean, muscular, beautifully shaped, stemming down into rhapsodic slim ankles and narrow feet. And just as Hamlet does nothing, the modern hero does nothing, filled to the brim with doubt, hesitation, and fear. Refusal? Ay, that's the rub!

All this, you might say, is good. It does away with the maudlin babbling of poetry. Yet the modern hero will also weep lachrymosely over the hairpin or powder-pads of young secretaries who smell of aromatic deodorants, just as Hamlet did over poor Yorick's old skull. But it is sentimentality, rather than poetry; the modern hero, like Hemingway's, is afraid of abstract words. He doesn't **feel** the rhythm of the universe, the night all around him; he only wants to know **how** the stars move. It goes to show that the vast developments in technology has made ours a barbaric epoch, and partly explains why the modern hero is so mechanical; he resists and rejects the greatness that is constantly being thrust upon him, and the hero becomes an automatton, like rocket-ships and phallic American cars.

I am not suggesting a return to the other ages, where heroes, like Homer's Ulysses or Milton's Satan, were ten feet tall and filled to the brim with virtues, or the faceless Victorian drudge with no animal desires. Values change, new crises arise to form the stuff of heroes. Dragons are now extinct as are the Circes and Cyclops. Heroic deeds in the grand manner are out of style as are the declamatory speeches of wailing Trojan women. Today's four-walled heroes are just as genuine despite their inarticulateness. They feel, God-it's-awful-to-be-young, the universe is out of joint, and must be revised. But there isn't even a decent war to fight, a cause to further.

The same blood pulses through their veins, the same tragic moments weave their spell, the same lure of the wine-dark sea laps at their souls, the same vague anxiety clouds their lives. They are Hamlets without his cause.

I think the blame lies on the fact that the modern heroine does nothing to inspire the hero to high deeds, and consequently, poetry. Dante had his Beatrice, Homer his Helen of Troy with her hyacinth hair, her classic face. Hamlet started things wrong with his nun-faced Ophelia, who sang silly songs and ended face-up among the water-lilies. Let us face it: heroines nowadays only ask their heroes to gasp, woo and marry them. Nothing else happens.

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